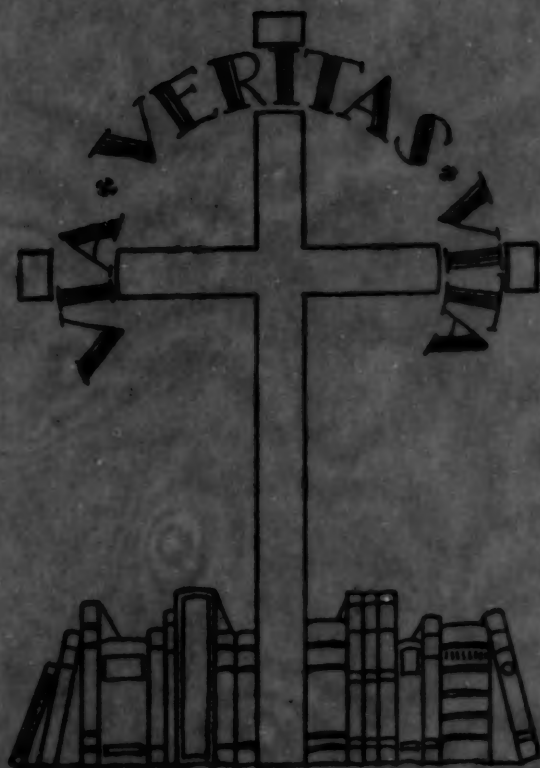


# THE CATHOLIC LIBRARY WORLD

UNIVERSITY  
OF MICHIGAN

OCT 27 1950

LIBRARY SCIENCE  
STUDY HALL



DL. 22

OCTOBER, 1950

NO. 1

# Compton Comment

MANY children's and school librarians are using Compton articles in new and interesting ways. One librarian, for example, opened a volume to Frances Clarke Sayers' new article on Hans Christian Andersen and used it in a delightful exhibit in honor of Andersen's birthday. Articles on various countries are offered as background reading in connection with stories about children of other lands.

Compton's offers unlimited possibilities to those librarians who believe that children should strike a balance in their reading between fact and fancy, for in its articles the interest quality is sustained. In fact, many Compton articles are written by the children's own favorite writers.

No boy or girl who has delighted in Grimm's fairy tales could fail to feel the charm of Alice Dalgliesh's story of the Grimm Brothers. And when the Newbery and Caldecott prize-winning books are displayed, wouldn't most boys and girls like to read the articles about the man for whom the medals were named—John Newbery by Alice Dalgliesh and Randolph Caldecott by Jacqueline Overton—and the story of the medals themselves in the article on Literary Awards by Frederic Melcher?

When a good story on football or baseball is going like hot cakes, try displaying the Compton articles on these games. They



are kept scrupulously up to date and are written so simply that even the least athletically inclined reader can understand them.

THE 1950 edition of Compton's has been reviewed by Alice Jordan in her "Summer Booklist" in the *Horn Book* for July-August. Miss Jordan says: *This handsome set is enlarged and enriched by many new articles, many others rewritten and expanded and more than a thousand fresh illustrations and maps. Since its last important expansion, five years ago, the spectacular changes in the world, national relationships, scientific events, technological advances have necessitated great revision to bring the encyclopedia up to date. The article on the United States covers more than 150 pages, with the history brought down to include President Truman's second term. Such subjects as Television, Atoms and Electrons, Communism have all called for fresh treatment. Schools and libraries and fortunate homes will appreciate more than ever this valuable encyclopedia.*

There was not enough space in Miss Jordan's excellent annotation to explain that the postwar expansion and change were accomplished through five annual editions. That story is told in a booklet, "Compton's Pictured Encyclopedia—1950," which will be sent free to librarians, school administrators, and teachers.

L. J. Lewis

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# The Catholic Library World

Official Journal of the Catholic Library Association

VOLUME 22

OCTOBER, 1950

NUMBER 1

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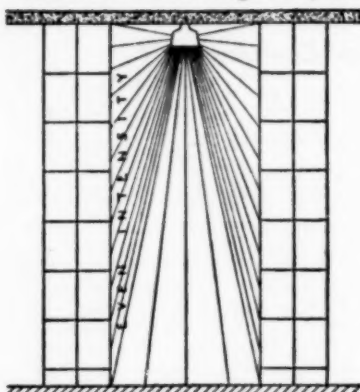
Laurence A. Leavey, Editor, P.O. Box 25, New York 63, New York  
(to whom all communications should be addressed)

Indexed in *The Catholic Periodical Index and Library Literature*

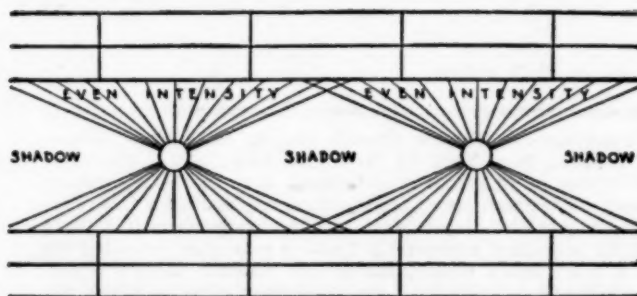
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## THE CATHOLIC LIBRARY WORLD

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### CALENDAR OF SCHEDULED EVENTS

1950

October 14—Midwest Unit: Annual Conference.  
Duchesne College, Omaha, Nebr.

October 28—Albany Unit: Fall Meeting. Chris-  
tian Brothers Academy, Albany.

October 28—Illinois Unit: Annual Meeting. St.  
Joseph School, Wilmette, Ill., 10 A.M.

October 29—Michigan Unit: Fall Meeting. Sacred  
Heart Seminary, Detroit, 2:30 P.M.

November—Minnesota-Dakota Unit: 15th An-  
nual Conference. St. Thomas College, St. Paul,  
Minn.

November 4—Metropolitan Catholic College Li-  
brarians: Fall Meeting. Fordham University,  
New York.

November 12-18—Children's Book Week, 32d  
annual observance. *Theme*: Make Friends with  
Books. For information, write The Children's  
Book Council, 50 W. 53rd St., New York 19  
N. Y.

1951

February 18-24—Catholic Book Week, 11th an-  
nual observance.

February 19—2d annual Book Fair, Maryland  
Unit. Seton High School Auditorium, Balti-  
more. Guest speaker, Rev. Robert I. Gannon,  
S.J.

March 26-30—25th Annual Conference, Catholic  
Library Association, Hotel Sherman, Chicago,  
Ill.

THE WHITE HOUSE  
WASHINGTON

U. S. Naval Station,  
Key West, Florida.  
March 28, 1950

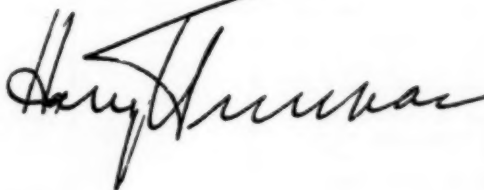
Dear Mr. O'Loughlin:

The printed page has been the inspiration of human endeavor ever since Gutenberg's great invention.

It is of happy significance that The Catholic Library Association will have peace for its theme at this year's conference. Librarians and library workers have exceptional opportunity to encourage their readers to select works dealing with the subject of peace. Every activity which encourages our national thinking along lines of permanent amity and good will among the nations of the world deserves to be encouraged.

It gives me great pleasure to send hearty greetings to all who attend the forthcoming conference, with best wishes for a successful gathering.

Very sincerely yours,

A handwritten signature in dark ink, appearing to read "Harry Truman". The signature is fluid and cursive, with a long horizontal stroke extending to the right.

Mr. John M. O'Loughlin,  
Chairman of Program,  
The Catholic Library Association,  
Boston College Library,  
Chestnut Hill 67,  
Massachusetts.

# THE CATHOLIC LIBRARIAN'S ROLE IN THE GAINING OF A CHRISTIAN PEACE<sup>1</sup>

By SISTER MARY REPARATA, O.P.  
*President, Catholic Library Association*

Between two opposing explanations of the nature and destiny of man is the present global struggle, which threatens to become war. Official Russia fanatically denies the claims that human dignity is derived from God and that the goals for living are not made by and for the State. Wherever Russia has succeeded in gaining the mastery, a universal strategy is employed: the controlling of churches and the almost complete diminishing of the welfare work of churches. Of the social ideal, communism, the Russian leaders demand global acceptance. They brook no opposition to the advance of their ideal, using persuasion, infiltration, and war. The inevitability of war is an element of their ideology. The leaders promise to their followers, so steeped in secularism, a materialistic millennium. They shrewdly judge that, to keep alive their ideal in its present stronghold, Russia, and to retain their own leadership, the world-wide adopting of communism is essential.

The opposing Western ideal, our American ideal, has a Christian background and ethics, and a European tradition. It is the ideal of democracy, a government of the people, by the people, for the people, with the principle of free enterprise stressed. The United States and our allies encourage the spread of democracy, through persuasion, example, the presenting and the withholding of gifts and loans. By protecting free institutions, threatened and attacked, throughout the world, we Americans hope to secure our own free institutions and to preserve the vitality of our independent nations.

After the cessation of World War II, the whole world had and continues to have im-

perative need for cooperative, concerted action. The Russian leaders chose unilateral action. The two opposing ideologies rendered cooperation impossible.

If war comes, we are cognizant of the fact that the Atlantic powers are losing the advantages they enjoyed in 1945-49: the control of the atomic bomb and bases from which it could be launched. Although the Atlantic powers are so dependent upon sea communications, they have lost essential bases, secured, through strategy, by Russia. Russia has an excellent Arctic air force, and the largest submarine fleet with a long-range, bomb-launching power. She is producing the A-bomb and has ability to make the H-bomb, comparable to our own. Some of our most densely populated cities, she can strike with ease. Russia has powerful forces; her neighbors on the east and west, formerly strong in competent land forces, are now under her iron rule. Her 600 divisions are a very serious threat to the vulnerable Near, Middle, and Far East.

As Catholic librarians, our work towards a Christian peace embraces, on the one hand, an active assistance in developing a better-informed and alert citizenry in the United States. On the other hand, our duty is to help strip the citizenry of selfishness, corruption, and materialism, to nurture a spiritual life which will fill Americans with a deep sense of responsibility for their fellowmen in every part of the world, make them prompt for action in the cause of individual freedom, social justice, and international peace. The existence of God and of the moral law, the dignity of the person, and the solidarity of nations—towards these great facts the attitudes of America should be correctly formed. To execute its share in this responsible duty the Association must have a

1. Paper read at the First General Session, Washington Conference, April 11, 1950.

## THE CATHOLIC LIBRARY WORLD

lay apostolate, active at the center of the secular world.

Some reflections on lay apostolates apart from the Catholic Library Association may be helpful. The Catholic Historical Association made it one of its original policies to secure the cooperation of the laity and has acknowledged that much of the prestige gained by the Association is owed to the lay members. To acquaint non-Catholics with Catholic beliefs and practices, a lay association, the Knights of Columbus, since 1948, joining work with prayer, has put on a national advertising campaign for Christ and established a Religious Information Bureau at St. Louis. The results have been most gratifying. When Alice and Wilfred Meynell married and were planning their literary lay apostolate, they agreed that they would work at the center, not at the periphery. It is not possible to gauge the influence they exerted on Catholic life and Catholic letters in England. We are convinced it was immeasurably great.

Let us consider briefly the 1949 membership strength of our Association: 1,662, consisting of 225 priests, 45 Brothers, 115 laymen, 955 Sisters, and 324 laywomen. A geographical analysis of the membership of laywomen reveals that ten states count at least 12 laywomen; California, 13; District of Columbia, 13; Idaho, 12; Illinois, 34; Massachusetts, 34; Missouri, 15; New York, 63; Ohio, 15; Pennsylvania, 20; Washington, 12; and Wisconsin, 17. I am exercising some patience and control by not analyzing the membership of the laymen. Our Association has deep need of the Catholic librarian, and he has a comparable need of the Association. In the secular institution he has the great and challenging privilege of exerting a strong Christian influence, placed in the center of the thickening secularist milieu. He has a responsibility to fight for the spread of Christian ideals and the gaining of a Christian peace. He must help to reshape American institutions by fighting for himself and for his neighbor, for the sacredness of the family, wages that give a decent standard of living, better treatment of our poor and our physically and mentally incapacitated, freedom from prejudice and discrimination, and a just government according to our American ideals.

In 1947, His Eminence Cardinal Tisserant said to the members of the Illinois Unit of the Catholic Library Association: "The conditions of the world in the near future will also depend upon you. None of you may say with full security that his or her responsibility is not concerned, because you know from your faith in the Communion of Saints that the joint responsibility of the members of the Christian Church is only the transposing into the supernatural of what exists imperfectly in mankind. Please, work for an international mind, and do it as Catholics must do, with all their faith and all their hearts."

We all view the work of Catholic Book Week as a significant beachhead, contributing potency to the valiant efforts of the Catholic Library Association to promote Catholic literature and truth throughout the other fifty-one weeks. The task does not permit the strong Catholic librarian to yield to the insidious temptation of Thabor, of resting at the saving of the saved, at the informing of that portion of the 30,000,000 American Catholics which is composed of informed militant Catholics already deeply appreciative of their faith, their Catholic cultural heritage, and current Catholic literature. Rather it is the duty of the strong Catholic librarian, fighting for Christ, to promote Catholic literature among the groups enveloped in the stagnant miasma of secularism: the weak Catholic, sometimes well-disposed, sometimes hostile, the Catholic uninformed on religious subjects and standards, the "broadminded", the indifferent, the cowardly, the lapsed, and the non-Catholic, favorably and unfavorably inclined—119,000,000, including the 80,000,000 Americans without religion. The printed word strengthens the Catholic pulpit. The indifferent Catholic, made strong, and the non-Catholic, converted, or correctly informed, favorably inclined, are potential agents to promote Catholic literature and truth. Rather than the publisher, utilizing to the full all publicity media, it is the reader who, by word of mouth, spreads the reading of Catholic literature. May the laborers in God's vineyard increase. Our Holy Father says: "Only by [their] devotion and determination in making of the world itself a *domus pacis*,



## CATHOLIC LIBRARIANS AND PEACE

over which the spirit and promises of Bethlehem may reign serenely, can afflicted humanity find peace at long last."

We should be interested in the work of librarians in other countries, and aid them in attaining our professional standards. No doubt all our Catholic library schools have enrolled some foreign students, Latin Americans, Europeans, and Orientals. At Rosary we have representatives of Panama, Norway, and China. From contact with their cultures we Americans are benefitted, and together we promote the widely sought better understanding among nations. Wherever we can help foreign librarians and libraries, especially Catholics, we must be eager to assist. A happy and apt illustration one of you has given me. In the February, 1950, issue of the CATHOLIC LIBRARY WORLD, the Reverend Oliver L. Kapsner, O.S.B., editor of the department entitled "Contact for Catalogers", states:

Libraries Turn to Vatican Code. During a recent ten-week tour of Latin American countries, Lucille M. Morsch, chief of the Library of Congress Descriptive Cataloging Division, studied conditions in 99 Latin American libraries. While she found librarianship as a whole still in a pioneer state, she also observed that the best thing the libraries do is their cataloging. The *Vatican Rules* usually constitute the authority guiding catalogers in their work.

[When Dr. Igino Giordani, then Chief of the Catalog Department of the Vatican Library, was preparing the second edition of the *Norme*, I was privileged to work in the Department, and also assist in the Library School. I am inclined to think Dr. Giordani realized that the *Norme* would have international significance.]

The early preparation of a Spanish version of the *Vatican Norme* [published in 1940 by the Vatican Library, priced \$1.50] is thus proving a boon to the Latin American countries, where, it may be recalled, libraries once flourished in the 17th and 18th centuries. A period of stagnation set in, however, and endured throughout the 19th cen-

tury. The present century, we are happy to report, is witnessing a revival in libraries and librarianship. The fact that the collections of books are largely Catholic in content, and Spanish, Portuguese, and Latin according to language, no doubt facilitates use of the *Vatican Rules*.

It is worth noting that other recent cataloging codes are based on the *Vatican Rules*, as, for example, the code introduced for the libraries in Belgium, and the more particularized one drawn up for use by the various branches of the Franciscan Order. Add to these the new English translation, and we see the *Vatican Norme*, which were formed according to the Library of Congress practice, showing the way for international unification of cataloging rules."

This international use of the *Vatican Norme* is a result perhaps not anticipated by the Carnegie Endowment for International Peace when, twenty-five years ago, it made funds available for the reorganization of the Vatican Library in the hope and promise, which in spite of the global disturbance has had a magnificent performance, of promoting peace by bringing together the scholars of the world.

It is a great regret to me that I cannot in person share with you the program, so well planned, of this 24th Annual Conference. I wish to express for the Association and myself sincere gratitude to present and past national and unit officers, executive council members, committee, board, round table and local arrangements chairmen for the splendid work they have accomplished. I desire to extend deep appreciation to our Executive Secretary, Mr. Leavey, for his exercise of industrious zeal, intelligence, and charity, in the development of the Catholic Library Association.

Congratulations and gratitude are offered, for competent editing, to Sister Stella Maris, O.P., editor of the 1950 *Catholic Booklist*; to Sister Fides, S.S.N.D., editor of the *Catholic Supplement of the Children's Catalog*; to Marywood College Department of Librarianship and Dr. Helen Butler, editing in the fall the *Catholic Supplement of the*

## THE CATHOLIC LIBRARY WORLD

*Standard Catalog for High School Libraries* (for this supplement, the H. W. Wilson Company has agreed to give us royalties); to Sister Melania Grace, S.C., and her assistants, the Reverend Gilbert Peterson, S.J., and the Reverend Ambrose Burke, T.O.R., for the first *Supplement*, to appear shortly, of the *Books for Catholic Colleges*. I have on my desk, from Sister Melania, the last of the three groups, including lists of classics, education, English, fine arts, Italian, and music, to be evaluated by our experts, our college professors, who fail, according to Mr. William A. Kozumplik, to be experts.

Gratitude is extended to all chairmen and assistants of committees, naming in particular three whose work has demanded and will continue to demand unusual sacrifice and effort: the committees on Book Week, headed by Dom Bernard Theall, O.S.B.; on the *Catholic Periodical Index*, headed by the Very Reverend H. C. Koenig; and on Membership, headed by Miss Helene Rogers. All are earnestly requested to retain their respective positions. Gratitude is given to Mr. Leavey, editor of the *Catholic Periodical Index* and the CATHOLIC LIBRARY WORLD, to the editors of the departments in the CATHOLIC LIBRARY WORLD, all of which I read with great interest (and Sister Claudia's department I invariably reread). To all former hosts and to our present distinguished and most hospitable host, the Library of the Catholic University of America, we are greatly indebted and tender sincere appreciation.

As I close, I repeat again the imperative need for a membership campaign, especially for lay members. Our Holy Father, Pius XII, gloriously reigning, in his encyclical, *Anni Sacri*, counsels:

We must above all deplore with overwhelming sadness that in not a few nations the rights of God, Church and human nature itself are outraged and trampled upon. Sacred ministers, even those invested with high dignities, are

either driven from their proper Sees, exiled and imprisoned, or impeded in a manner preventing them from exercising their ministry. In the field of education, whether of lower or of university level, as well as in publications and the press, permission to explain and defend the doctrine of the Church either is not given or is so restricted and subjected to such surveillance by official censorship that the arbitrary proposition that truth, liberty and religion must submissively serve only the civil authority seems to the established principle.

Since these innumerable evils spring, as we have said, from one source only, the repudiation of God and contempt for His law, it is necessary, Venerable Brethren, to offer to God fervent prayers and recall all to those principles whence alone can come enlightenment for minds, peace and concord for souls and well ordered justice between the various social classes. . . .

Guided by the supreme light gained by collective prayer, let all be persuaded that only the Divine Redeemer can compose the many and formidable conflicts; only Jesus Christ, We say, Who is the Way, the Truth and the Life (John 14:6), Who bestows celestial clarity to clouded minds and Divine strength to doubtful and indolent wills (*Imitation of Christ*, III, 50 8, 5); . . . He alone can set on the road to eternal happiness the souls of men joined by the bond of brotherhood.

With faith, love and hope, therefore, We address to Him our prayers. May He then, especially during this Holy Year, benignly look down upon humanity, oppressed by so many misfortunes, assailed by so many fears and by waves of so many discords. And as one day, by His divine sign, He calmed the tempest of the Lake of Galilee, so today may He quieten human storms.



# LITERATURE AND THE CATHOLIC CITIZEN<sup>1</sup>

By THOMAS McDERMOTT

*Author and Lecturer*

In 1881, Judge C. E. Forbes of Northampton, New Hampshire, left by will certain sums of money for the erection and maintenance of a public library in his native city. The bequest was conditioned upon the exclusion from the library of any and all clerical influence, particularly that of the Catholic clergy. On this point the Judge's last will and testament declared:

The importance of the education of the people cannot be overrated. It will be found the most efficient if not the only protection against the inroads of a foreign superstition, whose swarms of priests, Jesuits, monks, ministers, and agents are let loose upon us, and engaged in the unholy work of enslaving the minds of the multitude, and moulding them into instruments of priestly power. A power growing out of a monstrous perversion of the precepts and examples of the Founder of Christianity, by which poverty, lowliness, and self-abnegation are forced to mean worldly grandeur, enormous wealth, a palace, absolutism, and an earthly crown. As the contrast, so the antagonism must remain between the enlightened freeman and the progeny of the Purple and the Scarlet clad mother. Let it be deeply graven on the mind that no strictly Roman Catholic country ever was or ever can be a free country.<sup>2</sup>

The calumnies of Judge Forbes against American Catholics and their beloved Church are being resurrected today by Paul Blanshard, G. Bromley Oxnam, Morrison of the *Christian Century*, and by numerous other Americans who either in malice or ignorance seek to disparage and destroy Catholicism. The same calumnies, and additional ones fabri-

cated to meet the change of the times and the emergence of new forces and problems, are today being listened to and believed by countless American non-Catholics, and, alas, by many American Catholics who, like the seed that fell by the wayside, "have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved" (Luke 8:12). The enemy is indeed sowing cockle even within our own wheatfields.

If the anti-Catholicism which today's calumnies against American Catholics and their beloved Church bespeak was endemic, as were the anti-Catholic movements that followed the Civil War and the First World War, there would be cause for concern but not for alarm. Local and national bigotry and prejudice are limited in their scope and power of evil, and ordinarily do not cross frontiers to destroy the concord and shatter the unity of other peoples. The anti-Catholicism of today, however, is epidemic on an international scale, the bigotry and prejudice that American Catholics face having their counterparts in all of the countries behind and in many of the countries before the iron curtain. There is then cause for alarm, yes, for anxious alarm.

While admitting the deficiencies, the injustices, and the stupidities of the international policies of the United States and the Western powers, we know that there is no peace today, and that in all likelihood there will be no peace tomorrow, because of a single nation, Russia, and because of an anti-Catholic system of thought and way of life, communism. Unless Russia is reformed and communism is defeated—a defeat, I hope, that can be accomplished by means other than war—there will be no peace, not even for long the facsimile of peace with which today we comfort ourselves. Anti-Catholicism is an instrument of policy, willing or not, which Russia and the communists are

1. Paper read at the Luncheon Session, Washington Conference, April 12, 1950.

2. *Hampshire Gazette*, February 22, 1881, p. 1.

## THE CATHOLIC LIBRARY WORLD

using today to deny peace and security to a frightened world. In his recent book, *The Coming Defeat of Communism*, James Burnham writes:

Close practical cooperation with the Catholic Church is distasteful to some Americans. These are, I think, being misled either by a failure to rate problems in their proper order, or by prejudices which the communist propaganda machine is at some pains to keep fanned (the communists in the United States, besides their underground propaganda on this issue, have vigorously supported such openly anti-Catholic publications as *The Protestant*).<sup>3</sup>

The communists fan the fires of anti-Catholicism for two reasons: first, they hope that the fires will destroy the Catholic Church, who, because of her external organization and inner spirit, is their most formidable opponent on the road to world conquest; second, they know that the fires will damage national unity, without which neither the United States nor any nation can work successfully for peace or fight victoriously in war. Hence, it follows that an essential condition to peace is the curbing and, eventually, the quenching of the fires of anti-Catholicism, lest, unchecked, they roar on to the sure destruction of Catholics, of non-Catholics, and of all peoples and nations in the greater holocaust of war.

When Judge Forbes in his last will and testament declared, "The importance of the education of the people cannot be overrated. It will be found the most efficient if not the only protection against the inroads of a foreign superstition . . .," he called attention to the primary and dominant role which the opponents of Catholicism have given literature in their campaign against the Church. In this our opponents are shrewd, for "in the civilization of today it is undeniable that, over all the arts, literature dominates, serves beyond all".<sup>4</sup> The reason for this is the inescapable fact that through literature the few, sooner or later, force their judgments upon the many, and this they do because literature is the most seductive, the most de-

ceiving, and, depending on the moral and intellectual character of the writer, either the most beneficial or the most dangerous of all professions. Catholics ought then to be as shrewd as their opponents, lest it be said again that "the children of this world, in relation to their own generation, are more prudent than the children of the light," (Luke 16:8). Catholics, therefore, must use literature to defeat anti-Catholicism and to gain the correlative goal, world peace. For this Catholic literature must be directed and written to serve the Catholic citizen in his present crisis.

Let us prescind, for the moment, from any consideration of what we have today in Catholic literature, and discuss only what we ought to have in order that Catholic literature might be the effective and complete servant of the Catholic citizen which the hour requires. To be such, I believe that Catholic literature must meet the following requirements:

*First, Catholic literature must have as its immediate and paramount objective the education of the maximum number of adult Catholics.* The crisis of peace is today, not tomorrow; the enemy is at the door, not across the street nor down the block — in short, the hour of Catholicism has come. Therefore, it would be the strategy of the fool to devote Catholic literature primarily to the education of tomorrow's citizens when today's are engaged in a decisive struggle for peace. The most important person in the ken of Catholic literature today is not the student nor his teacher, but the adult Catholic, man and woman. The most important library, therefore, is not the school library, but the parish library, the public library, and the bookstore library. The hope of tomorrow's peace lies not with Catholic youth, but with Catholic adulthood.

*Second, in order that Catholic literature might educate the maximum number of adult Catholics, it must be written primarily for the average Catholic man and woman.* It has been traditional with Catholic writers to concentrate on the objective of developing leaders through literature intended for their needs and written for their talents, the principle being that of the woman who took leaven and buried it "in three measures of flour until all of it was leavened" (Matthew

3. Burnham, James. *The Coming Defeat of Communism*. John Day Co., 1950, p. 202.

4. Whitman, Walt. *Democratic Vistas*.



## LITERATURE AND CATHOLICS

13:33). The principle is basically sound because, as the years and generations go by, we can build the mighty edifice of an educated laity upon the strong and stable foundations of an ever-increasing élite. However, such a principle appears to be tacitly unwise today, when there is an immediate need for a Catholic laity sufficiently educated to resist anti-Catholicism and gain peace for the world. The struggle for peace is a battle of ideas, of philosophies, of policies, of systems of thought, and of ways of life, and in this battle numbers count, because communism cannot prevail against a superior mass of peoples and nations who are living and thinking as Catholics. To paraphrase Napoleon's comment with respect to war, peace will be on the side that has the most divisions of people educated in its tenets and beliefs.

Some will contend that, if Catholic literature is written primarily for the average Catholic man and woman, then only average Catholic literature will be produced. Such a possibility one can face with considerable composure, since it is unlikely that our times will either permit or require a golden age of Catholic literature, but they do demand, and desperately so, that the bulk of the Catholic laity be educated to think and to live their Catholicism. Moreover, writing for the average Catholic will not necessarily produce average Catholic literature. The Bible, the drama of ancient Greece and of Elizabethan England, the speeches of Abraham Lincoln and of Winston Churchill, to name a few of the many, were written for the average man and woman, and, as literature, they indeed are not average. Average literature is such because it was written by average writers, and not because it was written for average people.

*Third, in order to be read, understood, and enjoyed by the average Catholic man and woman, Catholic literature must be written in the spirit, the tempo, and the language, very much the language, of our American mid-century.* The models for American Catholic writers today ought to be America's best contemporary writers who by their genuine popularity and persuasiveness show themselves to have mastered the difficult skill of writing for the American people. The techniques, the devices, and even the

artifices which our enemies, as well as our friends, utilize in putting across their views and attitudes, in persuading the American people to follow them, and in molding the public will must be adopted and improved upon by Catholic writers, if they wish to be read and believed by more than the faithful few.

By now some of you may be murmuring that abhorrent word, "popularizer", a term which quickly raises the literary hackles of some scholars and critics. I do not scorn the label, "popularizer". If to defeat anti-Catholicism, and its progenitor, communism, and to gain peace, I must become a popularizer, then I will. Pius XI, speaking of his negotiations with Mussolini, said that, if need be to save souls, he would negotiate with Satan himself. To popularize the Catholic system of thought and way of life is certainly no more unworthy than to negotiate with the Prince of Darkness. Moreover, popularization is not necessarily incompatible with the canons of good literature, because, as the principles of good architecture can be used to erect a magnificent cathedral or to build a tool shed, so the rules of good literature can be followed in writing an epic or in "knocking out" a news story. In any event, whether you agree or not, you will have to admit that today, if Catholic literature is to succeed in being the effective and complete servant of the Catholic citizen which the hour requires, it must speak the language of the American people. They know no other, and there is no time now to re-educate them.

*Fourth, if Catholic literature is to be written in the tempo, the spirit, and the language of the American mid-century, it will have to reflect in its approach the fact that the majority of Americans are non-Catholic.* By this I do not mean that Catholic literature is to be defensive and apologetic, but that it should assume and maintain the offense without becoming offensive; that it ought to seek to win rather than to triumph; and that it should master the art of diplomacy, which has been aptly defined as the talent of allowing somebody else to have your way. This also means that the lack of understanding and the sense of bewilderment, characteristic of Protestants, Jews, and pagans with respect to Catholicism, are factors to be taken into

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account when the Catholic writer sets his pen to paper. If Catholics at times find the teachings and the actions of the Church difficult to understand and hard to accept, what must be the lot of the non-Catholic! To convert the world of their day the Apostles needed and received the gift of tongues. Today's Catholic writers need and must develop the gift of pens, so that they can write for every man, each according to his own needs and limitations. It is only by being written for the non-Catholic as well as the Catholic that our literature will succeed in defeating communism and gaining peace.

*Fifth, since literary form, though it may persuade, cannot of itself convince, the content of Catholic literature must be based upon a realistic appraisal of what the Catholic citizen needs to work effectively for peace and to defeat anti-Catholicism and its ally communism.* Such an appraisal establishes that the content of Catholic literature, primarily and necessarily, includes character formation, since anti-Catholicism, communism, and war are evils which cannot be expelled from the body politic without prayer and penance. Though Catholic literature be the essence of literary elegance and classical beauty and though it rival the fox of Aesop's fable in persuasiveness, it will achieve nothing unless Catholic and non-Catholic readers alike, personally and collectively, become worthy of peace by turning from sin and Satan to God and sanctity. As there was no royal road to geometry, there is, likewise, no primrose path to peace.

But character formation is not enough. As the late Archbishop Austin Dowling of St. Paul, Minnesota, once said, "Beware of the pious fool. If he loses his piety, you have only the fool." Therefore, knowledge of Catholicism as a system of thought is an essential content of Catholic literature, for without readable and enjoyable books explanatory and persuasive of the Catholic system of thought, the Catholic citizen cannot be of any value other than numerical in the crisis of our age. Today the attack of anti-Catholicism and of communism is directed, not at Catholic theology and exegesis, but at the Catholic philosophy of the family, of the Church, of society, and of the State, at the papal encyclicals on education, marriage, and social justice, and at the position of the

Church in world affairs and at her proposals on international problems. Moreover, the neutral majority of non-Catholics desperately seek answers to their countless questions of self, of neighbor, and of their world, answers which the communists are ready to furnish and eager to have accepted. Catholic literature can supply the true, the enduring answers to these questions out of that storehouse of wisdom, the Catholic system of thought. The task of the Catholic writer then is to educate the average Catholic man and woman to know and to convince the world that Catholicism is the best answer even this side of heaven.

But knowledge is not enough, because the informed man is frequently the stay-at-home, leave-it-to-John man. Therefore, the content of Catholic literature must include opinion formation among Catholics and also among non-Catholics. The former need to be convinced that Catholicism is the answer which, if applied to the problems of the person, of the nation, and of the world, will solve them; to be persuaded that the temporal, as well as the eternal, welfare of Catholics and non-Catholics requires the immediate and wholehearted application of the Catholic system of thought and way of life; and to be inflamed so that they will arouse, instruct, guide, and lead the nation and the world to a true and Catholic peace. The non-Catholics must be changed from being opponents to being allies and friends of the Catholic Church in its struggle for peace and against communism. This can be done by: first, a patient and tactful correction of the misapprehensions which non-Catholics have of the Church; second, a diplomatic and understanding refutation of slanders and libels against the Church, a refutation which should restrict itself to the error and say nothing but good of the person responsible; and, third, by an intelligent and sincere approach to non-Catholic fears, problems, hopes, and desires.

I have been speaking of what Catholic literature ought to be. What can be said, on the other hand, of Catholic literature as it is? In answering this question I will not hide behind "it seems", or "it appears", or "it is said", or "they say", or other qualifying expressions. I say, bluntly and categorically, that Catholic literature today is not

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doing what it ought to do for the Catholic citizen in his struggle against anti-Catholicism and for peace. And my reasons are: (1) Catholic literature is still being written for the classes and not the masses; (2) Catholic writers lack either the "know-how" or the will, or both, to "sell" Catholicism as a system of thought and way of life to the majority of the people, Catholic and non-Catholic; and (3) Catholic literature is, in the main, unaware that the crisis of our age is today, not tomorrow nor some other day. Does this mean that I am despondent or pessimistic about Catholic literature? Certainly not! I am a Catholic, and I know what

Catholics have done in centuries past, and can do today if, trusting in God and following His guidance, they apply themselves to defeating anti-Catholicism and to winning peace for the world. Let us then be confident in eventual victory for peace and Catholicism, knowing that we are the heirs, the possessors, and the legators of truth and wisdom. Let us mold the Catholic pen according to the needs and limitations of today, let us dip that pen in the ink of persuasiveness and mass appeal, and let us apply that pen to writing of the Catholic system of thought and way of life, the only alternative to communism and chaos.

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### ROME — THE SOURCE OF PEACE<sup>1</sup>

By JOHN J. O'CONNOR, Ph.D.

*Professor of History, School of Foreign Service, Georgetown University*

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In a solemn Holy Year exhortation on Easter Sunday morning to an estimated 400,000 persons crowding St. Peter's Basilica and the sunbathed square outside, Pope Pius XII asserted that there can be no peace for individuals, groups, or nations unless they conform to the divine laws of God.

He appealed to the world to return to the "royal road" of Christianity. "By bitter experience," he said, "well do we know how many crimes, massacres and wars have been caused because men abandoned the royal road which the Divine Redeemer pointed out by His shining example and consecrated with His blood. Each and every one must return to that path and be convinced of the fact that peace cannot come to society unless it inspires and guides the heart of each individual."

It is quite clear, in this and other papal pronouncements, that peace is a personal, individual responsibility. It is a responsibility that many of us have shirked pretty

badly. One reason for this sorry negligence is that while many have endorsed the papal peace program, we have been far too prone to stand idly by and wait smugly for its automatic accomplishment. We have failed rather badly to realize that peace cannot be achieved by merely talking about it. Action is necessary.

Consider for a moment the inspiring example of our present Holy Father now gloriously reigning.

Eugenio Pacelli is the most eloquent champion of peace in the world today. As Canon Smit has remarked in his recent biography, *Angelic Shepherd*, Pius XII's coat of arms shows the symbol of peace—a dove with an olive branch. His motto indicates that peace is the fruit of justice: *opus justitiae pax*. The name he chose constantly reminds the world of the blessings of peace: Pius. His first message sent over the radio to the whole world was: "Peace, the gift of God desired by all upright men, the fruit of justice and love." Pope Pius XII's kindly, ascetic, sympathetic appearance marks him as a person

1. Paper read at the First General Session, Washington Conference, April 11, 1950

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who has found peace within himself and who wishes peace with others and for others. His addresses, allocutions, broadcasts, and encyclicals have repeatedly urged, counseled, and pleaded with mankind to return to the blessed paths of peace.

Yet Pope Pius XII is something more than a mystic, a theorist. He is also a man of action. His years have been spent in patient and practical labors for world peace—as Papal Nuncio to Germany, as Papal Secretary of State, and today as Christ's Vicar on earth.

In his very first encyclical, October 20, 1939, he declared that he had made use of all the means at his disposal to settle the international dispute of that period in some honorable and peaceful way which would be acceptable to both parties.

"We left nothing undone," he said, "in our efforts to prevent a solution of the question by means of a destructive war. Convinced that the use of force by one state would be followed by recourse to arms by the other, we considered it a duty of Christian charity, a duty inseparable from our Apostolic office, to make the most sincere efforts to spare mankind and Christianity the horrors that would be the inevitable consequence of a world conflagration, doing so even at the risk of having our intentions and our aims wrongfully interpreted. However, our advice, if courteously heard, was not followed."

In all the subsequent troubled years of his pontificate, our Holy Father has worked tirelessly and with remarkable courage and resolution to heal the frightful wounds of World War II and to ward off, if possible, the advent of a new global atomic conflict. The Holy Year is essentially a clarion call to individual participation in a world crusade for peace—a peace that can never be achieved by words alone but by the immense toil, labor, and self-sacrifice of all men of good will.

Action is indeed necessary, but we should constantly remind ourselves that action divorced from Christian principles betrays those who resort to it. How tragic a spectacle it is in our day to witness precisely this sort of barren and fruitless effort. Far too many people apparently believe that peace

can be achieved by the sheer mass and weight of atomic armament, by a prolonged study of the ideological dialectic of the enemy, by the multiplication of organizations dedicated to a bitter and ferocious denunciation of the godless, by political smear campaigns and witch-hunts, by artful, expedient, weather-cock, and devious diplomatic methods and policies, by wild-eyed alarms and excursions, or by a jittery and wavering appeasement of the forces of evil and darkness.

There is only one sure and certain road to peace—the assertion and the practice of the two great commandments of the law. We must love greatly, without evasion, discrimination, or compromise. In the evening of life we shall be judged on the purity of our love of God and of souls in God.

Many of us scarcely know God at all except in the mirror of Nature, or in Holy Scripture, or in the exterior acts of worship. If there is to be peace in the world, it is imperative that we grow in the knowledge of God by becoming more and more familiar with the mysteries of salvation, not in an external or superficial way but in a profound and intimate manner. At all costs we must go forward in our understanding of the mystery of Christ, of the Mystical Body of Christ, of the Church militant, suffering, and triumphant. If we are patient, humble, and persevering, slowly, quietly, and gradually our prayer will enkindle in our inmost being a fervent desire to seek above all else the glory of God and the salvation of souls. We will acquire both a love of the Cross and the strength to bear it. And at long last we will be, where Pope Pius XII wants us to be this Holy Year, on the "royal road" of Christianity, following in the footsteps of our Divine Redeemer.

If personal sanctification is the supreme challenge of our day, then it is the happy privilege of the librarian to guide souls, by appropriate reading suggestions, to become better acquainted with the great masters of the interior life—St. Francis de Sales, the author of the *Imitation of Christ*, St. Bernard, St. Teresa, St. John of the Cross.

Love of neighbor is the necessary consequence, the radiation, the irrefutable sign of our all-out love of God. The price of peace



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is the ardent practice of the virtues, particularly the virtues of justice and charity. All men of good will must root out of their social life the vices of selfishness, greed, lust, race prejudice, and pride. The success of the large national and international peace agencies depends directly upon the zeal of individuals in all walks of life in putting justice and charity to work in the small relationships of their little world of kitchen, university, factory, farm, neighborhood, or city.

The two virtues of justice and charity have in common the fact that they regulate good relations with other people. But they also differ from each other. Justice prescribes that we give to each man what is his due and allow him to use it according to his right. Charity is the virtue by which we love God above all else, and our neighbor as ourselves for the love of God. Charity therefore goes far beyond respect for the rights of others, in order to make us treat other human beings like brothers in Christ, whom we love like other selves in the love of God.

Justice respects the rights of another. Charity gives over and above these rights for the love of God and of the child of God.

St. Thomas tells us that "peace [which is the tranquillity of order in the union of wills] is the work of justice indirectly, in so far as justice removes the obstacles to peace [such as wrongs or injuries]; but it is the work of charity directly, since charity, according to its very nature, causes peace. For love is a unitive force."

Charity is the flowering of the Christ-life in us. "Charity," St. Paul tells us, "is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self-seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things. Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed."

How shall this charity be implemented? How shall it be translated into the routine of daily living? What are our Christian obligations to our neighbors? Here again the librarian has a priceless opportunity to guide

people to the sources and wellsprings of Christian thought on such subjects as race relations, housing, medical care, education, international organization, and other critical problem areas in our complex society.

Charity is intensely practical. It strives always to build a better world by an immediate regard for the daily trials and difficulties that beset people in their respective environments. If we are attentive to the dictates of charity, it will be possible for us to reestablish a moral climate in the world in which peace will be possible.

This is the mind of Pope Pius XII. In his encyclical *Summi Pontificatus* he indicated that charity is the only dynamic powerful enough to transform the world. "Whoever lives by the spirit of Christ," he said, "does not draw back before the straits and necessities of the moment but faces their severity ready to give aid with that love which flies no sacrifice, is stronger than death, and will not be quenched by the rushing waters of tribulation."

In his famous allocution on the feast of St. Eugenius, Pope Pius XII stressed the fact that brotherhood is everybody's job. "We trust that the reasonable section of humanity, and particularly those who are united in the name of Christ," he said, "will not hesitate at the proper time to employ the full strength of their zeal and desire to establish a new world in the future from the ruins of hatred, in which all nations, having recovered from the gaping wounds of force, would recognize each other as brothers and walk in harmony along the paths of righteousness . . . In the cause of justice and equity, we appeal for a generous effort by all those who wish to work together with noble and conscientious loyalty for the establishment of the universal brotherhood of mankind."

The voice of Rome is the voice of Christ. It is the voice of fraternity and unity. It is the timeless echo of Christ's own formula for enduring peace: "The glory that Thou hast given Me, I have given to them, that they may be one, even as We are one . . . and that the world may know that Thou has sent Me, and that Thou hast loved them even as Thou hast loved Me" (John 17:22, 23).

# Twenty-Fourth Annual Conference

## GENERAL SESSIONS

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### FIRST GENERAL SESSION

Following the celebration of Solemn High Mass in the Shrine of the Immaculate Conception at Catholic University at 9 A.M., with the Rev. Andrew L. Bouwhuis, S.J., as celebrant, the Twenty-Fourth Annual Conference of the Catholic Library Association was convened at 2:30 P.M. on Tuesday, April 11th, 1950, in McMahon Hall Auditorium of Catholic University. Due to the illness of Sister M. Reparata, O.P., President of the Association, Mr. John O'Loughlin, Vice-President, presided in her stead.

After the introductory prayers asking God's blessing upon the Conference and for the continued development of the Association, messages of greeting were read, and announcements were made about the various Conference sessions and affairs. Mr. O'Loughlin also requested that a rising vote of tribute be paid to Sister Reparata for her continued work in the Association, and further requested that the Executive Secretary wire Sister Reparata concerning this tribute.

Mr. Eugene P. Willging, director of libraries, Catholic University of America, and chairman of the Washington Unit, extended a message of greeting to the delegates. His message follows:

#### ADDRESS OF WELCOME

Mr. Chairman, Reverend Fathers and Sisters, Honored Guests and Friends: Eleven years have passed since the C. L. A. had its last meeting in Washington. At that time we celebrated the 500th anniversary of the invention of printing from movable metal types, the sesquicentennial of the founding of Georgetown University and the golden jubilee of the Catholic University of America. Perhaps more significant for the C. L. A. was the discussion of plans for the publication of the long-delayed 1930-1933 cumulation of the *C.P.I.* and the resumption of current indexing beginning with January 1939, for around the *C.P.I.* was developed the C. L. A.

During the eleven years not only have these plans been fulfilled but the task of book selection that is a major, if not the major, problem of all libraries been greatly facilitated through the inception in 1940, under the editorship of our Chairman, of the *Reading List for Catholics*, since entitled the *Catholic Booklist*. The comple-

tion of the *Catholic Supplements*, to the *High School* and *Children's Catalogs* and the publication of *Books for Catholic Colleges* signal the advancing maturity of the Association and its members who are now numerous enough and who have training adequate to initiate and continue these projects. The great developments of library schools during the eleven years has been of prime value in these projects just as it will be in developing new areas of research and service in the future; for example, announcement has already been made that several graduate students are working on a seminary book list; in fact, the areas of Scripture and liturgy have already been completed, and considerable progress has been made in dogmatic theology literature. Another felt need that may soon be satisfied is that of a bibliography filling the sixty-year gap between the 1830 terminal date of Parsons' *Early Catholic Americana* and Romig's *Guide to Catholic Literature*. Eight M.A. dissertations are underway that will assist in providing the data on the American Catholic imprints from 1831-1890 and thus provide better access for the historian to the source material of American church history. The reproduction of files of regional and diocesan Catholic newspapers and periodicals on microfilm, initiated by the librarian historian, Rev. Arthur J. Riley, is another library-sponsored project that has marvelously expanded in this decade. Most appropriate for Holy Year, 1950 will see the filming of the *Osservatore Romano*. As we look forward into the next half-century, we hope to find Catholic libraries in the van of applying the new techniques to our library problems. Not least of the accomplishments of the past few years has been the establishment of a stable national headquarters without which the C. L. A. can no longer function at maximum effectiveness.

These annual conventions have been the catalytic agents providing the contact between persons of like mind; these have stirred up reactions that might not otherwise have taken place. Unfortunately, considerations of time and distance do not permit many from distant areas to attend each convention. Therefore, the possibility of at

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least two regional conferences each year might well be the subject of thought.

To stir up reactions requires agents. It is not enough to bring people together. They must talk, deliberate, resolve on plans or reject ideas. To attain such action, information is not sufficient; persons who can inspire and who can present new points of view are needed. Fortunately, the Program Committee under Mr. O'Loughlin's leadership, have prepared a panel of speakers who will provide both the data and the spirit with which we can arrive at positive ends. Some of these speakers are from the ranks of librarians; others are able speakers, teachers, authors, who will take us outside our normal perspective and give us a fresh viewpoint. All in all, we should aim at full and frank discussions, to be given and taken in the spirit of charity to which the Rev. Vincent J. Flynn alluded in his address to the Association of American Colleges. The passage quoted in *Commonweal* of April 7th is so pertinent that I quote it again to you:

"I think we may as well face the fact that we are not likely to get the whole race, or our whole nation, or our whole city, to agree on anything . . . If we are ever to have one world, or anything like it, we must, I think, first accept the fact of diversity, and secondly, we must attack the problem with charity as our basic attitude . . . Life, as someone has said, consists in a series of relationships with other persons. The relationships are not between ideas; they are between human beings. Now it is quite possible for me to love a man while hating his ideas . . . You will find no real unity in a body of men without charity. Differences and disagreements will exist even in the best of families. But I appeal to your experience: where love is present, agreement can usually be reached—at least in the field of action, if not that of opinion. Where love is not present, no unity is likely."

Throughout these meetings, then, let us speak fully and frankly and honestly, always with the spirit of Christian charity that will be the cement uniting the C. L. A.

Today, I welcome you in dual capacity. From the Catholic University of America, for its administration and library staff, I

offer you our facilities and services. (We have a faculty-student library handbook, called *This Is Your Library*. Some students take the title too literally, removing a portion of their library a book or even pages at a time.) During your stay we want you to feel this is your library headquarters and our staff will give all the service and information in its power. Secondly, as Chairman of the Washington Unit of Catholic Library Association I extend a welcome from the members of this area, many of whom have collaborated in the plans for this meeting. Therefore, in the names of the Washington Unit, and of the Catholic University of America, I bid you welcome.

Following Mr. Willging's address, Mr. O'Loughlin introduced Mr. Bradley D. Nash, Treasurer, Washington Branch, Citizens' Committee for Reorganization of Government, and author of *A Hook in the Leviathan*. Mr. Nash discussed the Hoover Report for government reorganization and stressed particularly the purpose of the Non-Partisan Committee in working for this aim. He noted too the comparison that has been made of democracy with a ship and a raft. The former sails in fine weather but may flounder, whereas the latter will always sail although one may occasionally get one's feet wet. Democracy is a raft and it depends upon the members of that raft to steer it on its course. This is the work not only of the Non-Partisan Committee but of all citizens. For this reason he recommended a detailed study of the Hoover Committee Report and suggested writing our Congressmen to vote for the adoption of its measures.

Dr. John O'Connor, Professor of History, School of Foreign Service, Georgetown University, then read his paper entitled "Rome, the Source of Peace". This was followed by Sister Reparata's Presidential address which was read by Mr. O'Loughlin. Both these papers are printed in full in this issue. Discussion followed presentation of these papers.

Mr. O'Loughlin then appointed the following members to the Resolutions Committee: Rev. A. H. Mattlin, S.J., university librarian, Cudahy Memorial Library, Loyola University, Chicago, *chairman*; Miss Louise Braxton, assistant librarian, Marywood College, Scranton; and Miss Olga M. Peterson, librarian, University of St. Thomas, Houston.

There being no further business the session adjourned at 4:40 P.M.

## SECOND GENERAL SESSION

The Second General Session convened at 10 A.M. on Thursday, April 13th, 1950, in Gaston Hall, Georgetown University, with Mr. John O'Loughlin, Vice-President, presiding. The introductory prayer was delivered by Rev. Francis J. Fanning, O.P., of Providence College.

The first paper on the program, "The Role of Librarians in the Christian Concept of International Peace", was delivered by Rev. Edmund A. Walsh, S.J., Ph.D., Regent, School of Foreign Service, and Vice-President, Georgetown University. Father Walsh's paper presented a summary of

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the role that librarians have played throughout the centuries in fostering peace and, both by his delivery and his examples, brought home to the delegates present the important functions we can perform in working for peace in our time.

Rev. Wilfred Parsons, S.J., discussed the Catholic Association for International Peace. He noted its objectives and its achievements throughout the years, and particularly stressed its bibliographical functions.

### Business Session

At the business session which followed, Rev. A. H. Mattlin, S. J., chairman, presented the resolutions adopted by the Executive Council for acceptance by the members of the Association. These included thanks and sincere appreciation for all cooperation and courtesies extended to the Catholic Library Association during the course of this Twenty-Fourth Annual Conference by the various institutions and the members of the staffs thereof.

Resolutions offering congratulations to the Rev. Colman J. Farrell, O.S.B., Past-President of the Catholic Library Association and a member of the Executive Council, on the twenty-fifth anniversary of his ordination to the priesthood; and to the Library of Congress, its officers, and directors on the achievement of its sequicentennial, were also adopted. Brother Aurelian Thomas, F.S.C., Immediate Past President of the Association, presented the report of the Executive Council's decisions adopted at its meetings held during the course of the Conference. The Committee chairmen then presented their reports for adoption by the Conference. The report of the Executive Secretary, due to lack of time, was not read.

Mr. O'Loughlin then offered prayers for the souls of our members who have died during the preceding year and also rededicated the Association to the Blessed Virgin.

Since no old business remained for discussion, Mr. O'Loughlin then opened the meeting for discussion of new business. Mr. Willging introduced a motion on the *Catholic Periodical Index*, the text of which follows:

Motion on the *Catholic Periodical Index*  
Presented at the Business Session, C. L. A.,  
Apr. 13, 1950, by E. P. Willging, Catholic  
University, Washington, D.C.

At the meeting of the Advisory Board on Tuesday Apr. 11, 1950, there was considerable discussion of problems connected with the *Catholic Periodical Index*, such as that of infrequent cumulations, somewhat late appearance of issues, the adoption of uniform rates for each periodical regardless of number of subscribers or difficulty of indexing, and of the high cost of printing. The difficulty of arriving at cost data was illustrated when the sponsor of this motion arrived at a cost estimate of \$18.83 per page on the basis of the figures in the 1948/49 report, printed in the Feb. 1950 C.L.W., while the Secretary's figures were somewhat over \$10.00 per page. The sponsor of this motion realizes that the auditor's report is certified and satisfactory as a summary and in its totals but he believes that such a report is not

sufficiently detailed to enable the membership to arrive at conclusions relative to cost factors, and therefore insufficient as a basis for discussion of changes pertaining to printing. Although I hesitate to present a detailed motion, yet I wish the membership at this Convention to know the reasons which impel me to offer the motion given at the conclusion of this recommendation. These are the points suggested for examination by the Committee on the *Catholic Periodical Index*. No doubt that Committee will add to or subtract from this list as it sees fit.

1. An examination of the work-load of the office and a determination whether a full-time Assistant Editor is needed.

2. An analysis of the printing, editorial and miscellaneous costs from the beginning of the C.P.I. to date. A detailed table of printing bills for each issue, indicating, if possible, costs of composition, proofreading, corrections, presswork, cost of lead held for cumulation, no. of copies, and no. of pages in each issue, together with binding costs of cloth-bound volumes. An indication of the total amount of capital now tied up in lead held for cumulations.

3. A study of the possibility of a cumulation going through June, 1950, to be bound in two volumes if necessary, but in one alphabet. Such a cumulation for the period July, 1943, to June, 1950, might eliminate the holding of lead in the future if the use of certain photographic techniques were found feasible.

4. A study of the possibility of photographing future issues directly from typescript slips. Examine the Chester Kerr Report on American University Presses, particularly the Appendix by Henry Silver, and consult with the American Council of Learned Societies which has established a consultation service on the problem of the small edition. Possibly a sub-committee in Washington might confer with the A.C.L.S. and the Library of Congress which has utilized newer techniques in various published catalogs.

5. An analysis of the current list of periodicals indexed, together with the number of subscribers for each title, e.g., *America*, 800 subscribers, *Best Sellers*, 450, *Theological Studies*, 75, etc. Included in the list should be an indication of the sections now omitted for each periodical, e.g., news notes, correspondence, Sign-Post or Question Box, etc. Some estimate of the amount and quality of indexing required for each title might be helpful, i.e., the number of slips per year or volume, and the difficulty in preparation of those slips. The point would be to try to arrive at some variable scale of indexing charge for each title, rather than the flat 75 cents rate per title now employed.

6. A consideration of whether the scope of C.P.I. should be increased by adding entries for new books, periodicals and pamphlets, thus giving C.P.I. the range of the *Education Index*. Such an index might be carried in C.L.W. as a substitute for the present Book Review section which seems inadequate and without a clearly established policy.



## GENERAL SESSIONS

7. A report on the desirability of proceeding with the 1934-1938 culmination. At present rates, what would the approximate cost of publication be?

8. A list of important foreign and American periodicals that are not now included, e.g., *Documentation Catholique*, which might be offered for consideration after the next culmination.

Several days ago in extending a welcome to this Convention, the hope was expressed that full and frank discussions, clothed in the mantle of Christian charity, would take place. This is a contribution to such a discussion.

In conclusion, therefore, I offer this motion:

That the Committee on the *Catholic Periodical Index* be given these instructions and asked to prepare a full report to the membership within six months through the medium of the CATHOLIC LIBRARY WORLD.

This was seconded by Mr. Popecki.

Following discussion on the motion a roll call was taken and the vote was as follows: In favor, 58; opposed, 10.

There being no further business the meeting adjourned at 12:15 P.M.

## EXECUTIVE COUNCIL

Presided over by the Vice-President and President-elect of the Association, Mr. John O'Loughlin, in the absence of the President, Sister M. Reparata, O.P., the Executive Council held its first meeting in the Richard Crooks Suite of the Hotel Raleigh on Monday, April 10, at 2:30 P.M., and its second on Thursday, April 13, at 2:15 P.M. In addition to the chairman, those present were: Mr. Laurence A. Leavey, Executive Secretary; Rev. Andrew L. Bouwhuis, S.J.; Brother A. Thomas, F.S.C.; and Miss Lucy Murphy.

In accordance with past procedure, the matters for discussion were collected from the suggestions of the members of the Council, and these agenda were made available in duplicated form by the Executive Secretary. Among topics discussed during the two meetings were the position of proxies at meetings of the Council and the attendance of Council members at the regularly stated meetings. Motions were made and carried unanimously to guard the observance of Articles C and G of Section 7, the latter in reference to proxies, and of Article E of Section 14, concerning the requirements of prospective candidates for offices or for membership on the Council.

Following this, the position of the Executive Secretary in the Association and his duties were the subject of discussion. Since, as yet, the Constitution does not provide for such an officer or stipulate his obligations and powers, it is hoped that these can be formulated by the Executive Council, and that provision for this office and attendant procedures will be duly cared for in the Constitution. In this matter, the Council was of the opinion that each member, including the Executive Secretary, should put in writing his ideas on the subject. In accordance with such a consensus of opinion, a Committee could then draw up the proper form to be presented to the members, in order to make the necessary constitutional change.

After this discussion, Rev. A. H. Mattlin, S.J., was welcomed to the Council as proxy for Brother David Martin, C.S.C., and Miss Louise Braxtor, as proxy for Sister Norberta, I.H.M.

With her usual care, Sister Reparata, O.P., although unable to be present, had prepared a memorandum for the instruction of the Committee on Nominations. Along the lines of her suggestions, the Nominations Committee will be chosen from membership in the Washington State area; the members of the Committee on Elections, from those in the San Antonio area. Suggestions concerning the candidates for the Vice-Presidency and membership on the Executive Council were accepted. The mind of the Council, however, was that these should be regarded by the Nominations Committee simply as suggestions, not as binding directives. The Council recommended that a careful check be made of possible nominees, to see that they are at present members of the Association in good standing.

Father Mattlin presented Monsignor Koenig's report of the Committee on the *Catholic Periodical Index*, to which an unanimous acceptance was accorded. At this point a Resolutions Committee was appointed, and the Council membership suggested to it possible matters for resolutions. Rev. A. H. Mattlin, S.J., was appointed chairman of this committee.

The next item for consideration was the matter of the 1951 National Convention. Discussion soon centered on Chicago or New York as the place for it, and in deference to Sister Reparata, the Council voted unanimously in favor of Chicago, where the 1951 convention will be held during Easter week.

Catholic Book Week observance occasioned animated and lively discussion. Reports from various sections on promise and performance and suggested changes led to the decision of the Council that the kit be discontinued. Mr. O'Loughlin suggested the possibility of printing suggestions on the reverse of the Book Week poster. It is the recommendation of the Council that the annual *Book List* be given widest possible distribution. To help in this the facilities of the headquarters office of the Association as well as the services of the editor will, it is hoped, be used to distribute copies.

## THE CATHOLIC LIBRARY WORLD

The report of Miss Helene Rogers, chairman of the Membership Committee, was discussed and accepted. It is thought that the report is a most elaborate one and demands central office assistance. The mind of the Council is that the best method of realizing the items of the report will be through a whole-hearted cooperation in the work of membership recruitment in the local and regional units. The refunding of the dues paid by institutional

members to the local units was reported on. In view of implementing the decision of the general membership formed at the second general session held at Georgetown University, the Council prepared a list of likely candidates that might be of assistance in the thorough canvassing of every aspect of the *Catholic Periodical Index*.

BROTHER A. THOMAS, F.S.C.  
Past President

## BOARD AND ROUND TABLE SESSIONS

### CATALOGING AND CLASSIFICATION

The Cataloging and Classification Round Table met at 10 A.M. on April 12, 1950, in the college library of the Catholic University's John K. Mullen Library. Sister Marie Inez, C.S.J., librarian of the College of St. Catherine, St. Paul, Minnesota, chairman of the session, presided. The meeting was opened with a prayer led by Rev. Gilbert Peterson, S.J. A panel discussion of the theme "Making Archives Our Rich Relations" preceded the business meeting. Members of the panel were: Rev. John H. Harrington, librarian and archivist, St. Joseph's Seminary, Yonkers, N. Y.; Jane S. Connolly, librarian, Reference Division, General Reference Section, Army Library, Office of the Secretary of the Army, Washington, D. C.; Eileen Miller, archivist, College of St. Thomas, St. Paul, Minn.; and Lucy W. Weidman, historian, Historical Division of the Army, Washington, D. C. The purpose of the panel was not to discuss whether libraries should assume responsibility for archival material, but to help those who have been or may be called upon to do so. The following points were covered: the scope of the collections administered by each of the participants, organizational methods, size of collections, methods of preserving material, and policies adopted in regard to use of archives and disposal of non-essential items.

Following this discussion, Sister Marie Inez asked for a report on old business. Rev. Gilbert Peterson, S.J., the vice-chairman of the round table, summarized his twenty-two page progress report on the revision of Mrs. Jeannette Lynn's *Alternate Classification for Catholic Books*. He announced that the committee's preliminary assignment to correlate suggestions from cooperating libraries had been completed. It was deemed inadvisable to radically change the Lynn schedules; it was decided, rather, that revision should take the form of necessary additions, corrections, and relocation of topics. Since canon law requires further clarification, this subject was not considered in the preliminary report.

Rev. Andrew Bouwhuis, S.J., pointed out the lack of provision for expansion between numbers

as a major defect in the first edition, particularly in church history. Father Harrington said that he preferred the practice of placing secular history in an extra number under religious history. He also inquired if there was any possibility of bringing dioceses together alphabetically. In reply, Father Peterson said that revision would follow Mrs. Lynn's original plan and that she was the final authority for the second edition of her work. He further stated that she was opposed to an alphabetical arrangement of dioceses and seemed to favor rearrangement under provinces.

The question of the position of the Sacraments in the tables was next discussed. Rev. John Reilly of New Haven, Connecticut, presented the idea of a special classification entitled "Sacramental Theology".

The next problem discussed was the question of classifying books on the Mass under dogma or liturgy. Father Peterson favored the principle of classifying under predominant subject matter. The present arrangement of tracts under doctrinal theology was supported by Fathers Bouwhuis and Peterson in opposition to Father Harrington's proposal that all tracts be arranged alphabetically.

Finally, it was suggested that copies of the full progress report be made available to members of the round table. This will be reproduced at St. Mary's College, St. Marys, Kansas, and sent out to interested persons.

Since the preliminary report has been made, the next activity on the committee's agenda will be to refer the corrected schedule to Mrs. Lynn, after which it will be sent out to selected specialists, and finally it will be returned to Mrs. Lynn, who, Father Peterson added, does not have a committee to help her.

The question of the possible effect of a new edition of Lynn on Rev. Oliver Kapsner's *Catholic Subject Headings* drew forth the indication that an enlarged and revised edition would be needed. After suggesting that such corrections might be printed in the CATHOLIC LIBRARY WORLD, Father Kapsner himself raised the question concerning the future editorship of the Clearing-house Page

## ROUND TABLE SESSIONS

for Catholic Catalogers, a regular feature of the periodical. Father Kapsner has continued editing this page since when the question was brought up at last year's meeting, no decision was reached. At this session, he was advised to consult the Executive Secretary.

The final business to be dispatched before Sister Marie Inez resigned her chairmanship of the round

table in favor of the chairman-elect, Rev. Gilbert Peterson, was the election of a vice-chairman. Miss Josephine Savaro, librarian of the University of Scranton, was unanimously elected.

There was no further business and the meeting adjourned.

SISTER MARY WINIFRED, C. S. J.  
*Secretary*

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## ELEMENTARY SCHOOL LIBRARIES

Sister Mary Borgia, temporary chairman, presided at the meeting of the Elementary School Libraries Round Table of the Catholic Library Association, April 12, McMahon Hall Auditorium, at the Catholic University of America.

Miss Maxine La Bounty, head of the Children's Department, Washington, D.C., Public Library, clarified some of the problems for the Sisters in her talk, "The Public Library and the Elementary School Curriculum". She listed the following resources that the Sisters should know or inquire about as an all-out service to the school in her locale: (1) picture collections mounted especially for display; (2) direct school service; (3) music records; (4) literature aids; (5) educational films; (6) helps to the teacher.

This direct service to the schools enables any teacher to provide one book for each child which may be kept for eight weeks. Four sets a year may be applied for. The books are carefully selected and the list is well balanced.

Sister Avellina, C.S.C., St. Paul's School, Washington, D.C., listed the values of student-assistants from an elementary teacher-librarian's point of view. It has been her experience that they are a great help no matter how unprofessional be-

cause with the right training they lift the burden of the librarian or teacher, and in releasing the librarian from mechanical duties they enable her to devote more time to guidance. At the same time she has noted several important qualities absorbed by the children, such as: (1) capacity to get along with others; (2) ability to follow instructions; (3) personal neatness; (4) accuracy and dependability in work; (5) love of books; (6) ability to carry class work and do library work also; (7) appreciation of the library as the center and core of school life; (8) willingness to consider library work as important extra-curricular activity.

Sister Avellina stated that the library is "where the learner is inspired, where his tastes and insights are improved, where his proper habits of work are cultivated; where subjects taught him are made more vivid". No doubt library problems differ according to the school program, but Sister Avellina imparted to her listeners her spirit of love and enthusiasm for her profession.

A short discussion on some of the problems of book rentals followed, and there being no further business the meeting was adjourned.

JANE BRUCE  
*Secretary*

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## HIGH SCHOOL LIBRARIES

The annual meeting of the High School Section was called to order by the chairman at 4:00 o'clock, Thursday afternoon, April 13, at McMahon Hall Auditorium, Catholic University. About 150 were in attendance. Father Louis A. Rongione, O.S.A., librarian, Augustinian Academy, Staten Island, N. Y., opened the session with prayer. The chairman, Mr. Hurley, commented briefly on the importance of the subject under discussion and introduced the first speaker, Miss Marie Loiseaux, editor of the *Wilson Library Bulletin*. In discussing "Methods of Publicity", Miss Loiseaux gave many practical sug-

gestions for working with teachers, pupils, parents, and other librarians.

The next speaker was Mr. Phillips Temple, librarian, Georgetown University, and he presented with considerable humor the "Materials of Publicity". He passed over the usual materials to point out unusual and especially human materials. He also stressed the necessity of a continuous program of publicity. The third speaker, Sister M. Lothaire, S.S.N.D., librarian, St. Saviour High School, Brooklyn, N. Y. neatly tied together the two aspects of methods and materials in her talk on "Catholic Book Week". She made numerous

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references to actual programs featuring all types of groups and interests. Her talk concluded the discussion part of the meeting.

At the business meeting which immediately followed, Father Rongione as chairman of the Nominations Committee presented the names of the present officers with the suggestion that they be retained another year in view of the reorganization of the section. This reorganization is to be developed by a Committee on By-laws under the chairmanship of Father Rongione and calls for a division modelled on the lines of the national organization.

A letter was read from Dr. Helen Butler, Marywood College, the new editor of the *Catholic Supplement* to the *Standard Catalog for High*

*School Libraries*. Time did not permit reading the names of the new committee-members. An inquiry as to listing audio-visual material in the CS was answered affirmatively. A suggestion by Brother Frank Deibel, librarian, Purcell High School, Cincinnati, for a separate business and discussion meeting was also approved. His suggestion for a comprehensive reviewing of high school books brought on a spirited discussion. It was felt that titles in the *Standard Catalog* especially needed analysis and that there should be publication of a list of rejected titles. The matter is being referred to Dr. Butler's committee. The meeting adjourned at 5:40 P.M.

RICHARD J. HURLEY  
Chairman

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### COLLEGE LIBRARIES

The College Libraries Round Table was held on Wednesday afternoon, April 12, 1950, in the Trinity College Library. More than one hundred college librarians were in attendance.

After the opening prayer, the chairman introduced the speakers of the afternoon. These were Very Reverend Edward V. Stanford, O.S.A., executive director of the Catholic Commission on Intellectual and Cultural Affairs, who discussed "The International Catholic Movement for Intellectual and Cultural Affairs of Pax Romana"; Dr. José M. Espinosa, chief of the Professional Programs Section of the U. S. Department of State's Division of Exchange of Persons, whose topic was "The Responsibility of the Catholic College Library to World Understanding"; and Mr. Robert A. Gordillo, cataloger at the Sacred Heart Seminary Library, Detroit, who suggested "A Possible Contribution of the Catholic College Library to World Understanding".

At the Business Session, Mr. William A. Gilard, director of libraries at St. John's University,

Brooklyn, presented a progress report on the reproduction of the *Brooklyn Tables*. There was some discussion but no action was taken on the report. Brother A. Thomas, F.S.C., director of libraries, Manhattan College, New York, read a letter from the editor of the *Review of Politics* requesting cooperation from the members of the College group. Miss Olga M. Peterson, librarian at the University of St. Thomas, Houston, was elected vice-chairman (chairman-elect).

The final item on the agenda was the reading of a letter from Mr. John S. Richards, president of the A. L. A. Division of Public Libraries, concerning the criteria for the list of Notable Books of 1949. Brother A. Thomas reported that the Executive Council of the Catholic Library Association at its 1950 Mid-Winter meeting had decided to take no action upon the inclusion of Blanshard's book on that list.

The meeting was then adjourned.

REV. DANIEL P. FALVEY, O.S.A.  
Chairman

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### HOSPITAL LIBRARIES

The meeting of the Hospital Libraries Round Table, 24th Annual Conference, Catholic Library Association, was held in the Philodemic Room, Georgetown University, Washington, D. C., April 12, 1950, at 8:00 P.M. Miss Lucy Latini, librarian, St. Mary's Hospital, Wausau, Wisconsin, presided as chairman.

Rev. Donald Bilinski, O.F.M., opened the meet-

ing with prayer. There were 30 persons present representing 5 states: New York, Kentucky, Pennsylvania, Maryland, and Illinois; 9 cities: Buffalo, Louisville, Pittsburgh, Brooklyn, Catonsville, Baltimore, Kenmore, Chicago, Washington, D. C.

The chairman gave a brief summary of the work accomplished by the Committee on the Hospital Library Survey being conducted to investigate the



## ROUND TABLE SESSIONS

present situation in medical libraries which might be used in preparing a directory of hospital libraries throughout the country.

The chairman introduced the guest speakers who presented papers as follows:

"Ex Parte—the Patient", by Colonel Willard Webb, chief of Stack and Reader Division, Library of Congress, Washington, D. C.; "Learning with Supplementation of Knowledge", by Miss Anne Houck, executive secretary, National Council of Catholic Nurses, Washington, D. C.; "The Hospital Volunteer", by Miss Philomena F. Kerwin, director, National Catholic Community Service, Veterans Administration Service, Washington, D. C.; and "Reading: An Aid to Psychoso-

matic Medicine", by Reverend Francis Przybylski, chaplain, St. Mary's Hospital, Wausau, Wis. (read by Father Bilinski, in Father Przybylski's absence).

Discussion followed the papers.

Inasmuch as the important work being done on the national survey has just begun to operate effectively and various contacts and arrangements have been made by the present chairman, Miss Latini, for the accomplishment of the work, it was agreed that she shall continue in office as chairman for another term.

The meeting adjourned at approximately 10:00 P.M.

MARGARET L. FRAWLEY  
Secretary

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## LIBRARY SERVICE TO CATHOLIC READERS

One of the most interesting of the meetings of the Twenty-Fourth Annual Conference of the Catholic Library Association, held in Washington, D.C., April 10-14, 1950, was the program prepared by the general chairman of the Western New York Catholic Librarians' Conference, Miss Lucy L. Murphy, of the Public Library, Buffalo, N. Y.

There were three speakers: Rev. Sebastian F. Miklas, O.F.M.Cap., Capuchin College, Washington, D.C.; Miss M. Clare Ruppert, acting central librarian, Public Library, Washington, D.C.; Mr. Thomas McDermott, author of *Keeper of the Keys* and *Certainly, I'm a Catholic*, and co-author of *A Survey of Catholic Literature*.

Father Sebastian's talk was entitled "Do We Read in Our Parish?" He gave four reasons, gathered from his own observations, why Catholics do not read (he says that only one out of thirteen does): (1) A considerable portion of our population has been made up of immigrants from Europe. Children had no common ground with these parents, who could neither read nor write English. They did not encourage their children to read, nor could they read to them. (2) Catholic education has been deficient in literature courses. (3) Catholic parents, because they are Catholic, do not read. They are too smug. Their faith is deep, and they feel they have nothing to look into regarding our religion. (4) In this country, we have never had to fight for our faith. It has not been necessary that our apologists become articulate. Father Sebastian believes we need adult education. "Catholic adults, especially professionals," he says, "are not interested in Catholic thought. Converts and those Catholics without Catholic training, are the most alive."

Miss Ruppert spoke about "Serving Books to a Community". She said that the Central Division of the Washington Public Library has been entirely revamped. Every subject is now represented on the shelves. Catholic schools as well as public schools are served. A Catholic Review Committee reads every title which goes to the Catholic schools. Staff members are watchful that books unsuitable for youth are not loaned to them. Books are loaned on a long-term basis to clinics, etc., but Catholic institutions in Washington have not yet taken advantage of this service. Sheet music, records, and films are also loaned. Librarians in the Young Adults Department (adolescents and up) go out to the high schools to give instruction. Group reading programs and other group works are carried on by the Adult Education Department. A bookmobile with a capacity of 2,000 volumes is about to be put to use, and will fill requests from the larger resources.

Mr. McDermott's challenging paper "Peace through Books" was truly a spur to Catholic librarians. Books and other materials on peace must be chosen according to the needs of our patrons, and then selected for individuals as occasions arise. To succeed in pushing the material on peace, salesmanship must be used. The librarian should establish herself as a peace expert in school, parish, or community, and be ready to service societies, civic organizations, and activities in the interests of peace.

All three speakers, as well as chairman and spectators, participated in a lively discussion.

MILDRED M. DANHEISER  
Secretary





# COMMITTEE REPORTS

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## CATALOGING AND CLASSIFICATION COMMITTEE

At the Detroit meeting, it was decided to proceed with the preliminary work of a revision of the Lynn *Alternative Classification*. Mrs. Lynn was present at the meeting and declined, for housewifely reasons, to participate in the preliminary work. The Rev. Gilbert C. Peterson, S.J., librarian of St. Mary's College, St. Marys, Kansas, was appointed to correlate the preliminary suggestions for revision, additions, and corrections. Lists of these were given to him at the meeting itself by the Catholic University of America; St. John's University, Collegeville, Minnesota; and the University of Scranton. Our Lady of the Lake Seminary, Mundelein, Illinois, and St. Martin's College, Olympia, Washington, later submitted suggestions. The appeal for suggestions in the November, 1949, issue of the CATHOLIC LIBRARY WORLD brought no response apart from that of St. Martin's College. Whether this indicates lack of interest or means that very few libraries are using the system or that the others using it are satisfied with it as it is, is impossible to say.

The correlator, although he does not use the system in his own library, understands it now that the correlation is finished and has presumed to add some additions and suggestions, even criticisms, of his own. The result of the correlation is twenty-two typed pages.

It seems time now to duplicate the correlation and to send a copy to subject specialists for criticism and possible changes. Changes, however, should not be either many or extensive; this, for the benefit of those already using the system. These specialists would also be invited to look over the pages of Lynn in their own field.

In all the work of revision, Mrs. Lynn will have the final say. There was question, in a possible second edition, of omitting her preliminary essay of the first edition, and this seems a good thing. But, contrary to general opinion, Mrs. Lynn does not favor the substitution of the references to her work in Kapsner's *Catholic Subject Headings* for the index to Lynn. It is agreed that this index is far from sufficiently complete, but she thinks it, too, should be revised. If Kapsner is used, a new edition of that book would be called for. The correlator, after much use of both Lynn and Kapsner in his work, agrees with Mrs. Lynn.

The question of the specialists to be approached will be discussed by the undersigned with the interested parties at this meeting, either at the Round Table or privately. He will also stop for discussion with Mrs. Lynn on his way home.

REV. GILBERT C. PETERSON, S.J.  
FOR SISTER MARIE INEZ, C.S.J., *Chairman*

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## COMMITTEE ON COOPERATIVE INDEXING

Assisting committee members are Sister Mary Vivian, Mount St. Mary's College, and Miss Katherine M. Whalen, Santa Monica Public Library.

The committee serves with other like groups in selecting books to be indexed in *Essays and General Literature*. Since the fall of 1949 we have checked three tentative lists of books under consideration for indexing.

It is our feeling that with the increase of Catho-

lic publications there should be more Catholic books included in the *Index*. It is our plan to send in the near future a copy of the prospects of the *Index* to all publishers of Catholic books, informing them of this service, accompanied by a letter urging each to send direct to Miss West of H. W. Wilson Co., a copy of any book they feel meets with the requirements for indexing.

SISTER MARY REGIS, I.H.M.  
*Chairman*

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## COMMITTEE ON THE CATHOLIC PERIODICAL INDEX

The Committee on the *Catholic Periodical Index* met with the Executive Secretary of the Catholic Library Association, Mr. Laurence Leavey, during the Mid-Winter meeting last January in Chi-

cago. Mr. Leavey explained to the members of the Committee the main facts about the *Catholic Periodical Index*. At the same time the chairman of the committee was invited to attend the ses-

## COMMITTEE REPORTS

sion of the Executive Council the following day.

At the session of the Executive Council the chairman was told that his committee had originally been constituted as purely advisory, that its function was to advise the editor about the publication of the *Catholic Periodical Index*. The chairman then said that many members of the Catholic Library Association were not entirely satisfied with the publication of the *C.P.I.*, that it was not just a matter of the year 1949 when Mr. Leavey was unfortunately taken ill but that the dissatisfaction extended over a number of years. Some members proposed that the publishing of the *C.P.I.* be returned to the H. W. Wilson Co.

The Executive Council then suggested that the Committee draft a letter to the H. W. Wilson Co. proposing various conditions under which the *C.P.I.* would be returned to them for publication. The Committee then met again and drafted this letter which was sent to the Executive Secretary for his approval. The letter was approved as written and was then forwarded to Mr. Wilson on February 17, 1950. Mr. Wilson replied on February 24, 1950 expressing an interest in our proposals and requesting further data. These additional facts were forwarded immediately and the chairman then waited for a month without receiving any response from Mr. Wilson.

Finally on March 29th he sent Mr. Wilson an airmail letter requesting an answer one way or the other. On April 3rd Mr. Wilson replied that his company cannot undertake the publishing of the *Catholic Periodical Index* at this time because of the great amount of work they now have in

carrying on their own publications and because of the lack of space in their present building.

It is the opinion of the committee that the editor of the *Catholic Periodical Index* is overworked with his additional duties as Executive Secretary of the Association and editor of the *CATHOLIC LIBRARY WORLD*. They suggest that he should have an assistant who would confine his efforts to the *Catholic Periodical Index* so that the publication would appear more promptly and that the cumulations which are years in arrears would be brought up-to-date. This arrangement would also provide that one person would be on duty if the other is taken ill.

The Committee believes that this step should be taken seeing that the H. W. Wilson Co. is not at present interested in publishing the *Catholic Periodical Index*. The Committee offers this suggestion to the Executive Council for action at the present meeting.

If the members of the Catholic Library Association have other ideas on this subject the Committee will be happy to learn of them and to present them to the editor and the Executive Council for consideration.

The Committee realizes the importance of the prompt publication of the *Catholic Periodical Index* to the members of the Catholic Library Association and it has endeavored conscientiously within the limits of its functions to explore all the means to accomplish this purpose.

REV. A. H. MATTLIN, S.J.  
FOR MSGR. H. C. KOENIG, *Chairman*

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## PUBLICATIONS COMMITTEE

During the year 1949-1950 only one publication was submitted to the Publications Committee chairman. This was the *Catholic Supplement* to the *Children's Catalog*. This was forwarded in galley form by the H. W. Wilson Co. to the chairman. No other publication was received either in manuscript or galley form. The chairman suggests that

if the committee is to function as its name indicates, that further study be given to the carrying out of its purpose. This I feel remains within the province of the Executive Council.

REV. FINTAN R. SHONIKER, O.S.B.  
*Chairman*

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## BOOKS FOR CATHOLIC COLLEGES

In accordance with the suggestion of the President of C. L. A., a third member was added to the committee. To fill this place, the chairman appointed Reverend Ambrose Burke, T.O.R., librarian of the College of Steubenville, who was given the responsibility of compiling titles in the social sciences. Father Gilbert Peterson, S.J., continued his work in philosophy and religion. The chairman took the responsibility of securing the titles in the other subjects and in securing the votes of the cooperating colleges. The final de-

cisions and the mechanics of compilation were also the work of the chairman.

The completed list, in number slightly over six hundred titles, covering about sixty pages, was sent to the American Library Association early in July. In accordance with the wishes of the ecclesiastical censor, two titles were deleted, corrections made, and the manuscript finally returned to the A. L. A. on August 31. Mr. Fontaine promises publication in September.

SISTER MELANIA GRACE  
*Chairman*

## THE CATHOLIC LIBRARY WORLD

### HOSPITAL LIBRARIES SECTION

At the Detroit conference last April, 1949, two main projects were initiated to be carried out for the year. First, a national Catholic hospital libraries survey and secondly, a book selection study for hospital libraries.

In regard to the project of the national survey of Catholic hospital libraries, I am very happy to inform you that the six appointed chairmen have begun their duties. The progress, I must admit, has been very slow, but I am indeed pleased to announce that the Catholic Hospital Association has been most cooperative in allowing us to use their letterhead for an authoritative backing and also in being responsible for the duplicating of our questionnaire forms.

After much careful planning and organizing of the questionnaire form, I consulted Father Andrew L. Bouwhuis, librarian at the Canisius College Library in Buffalo, New York. He presented many helpful suggestions.

Father John W. Barrett, president of the Catholic Hospital Association, replied to our request for the cooperation of the Hospital Association with much respect. Mr. M. R. Kneifl, executive secretary of the Catholic Hospital Association, has taken much responsibility in being the true instigator under the Catholic Hospital Association.

A notice was printed in *Hospital Progress* announcing the national survey of Catholic hospital libraries. A second notice will appear announcing the survey as being under way. It will make the hospitals aware of the arriving questionnaires.

Several letters were received from the American Hospital Association revealing their interest and offering their aid in the survey. On March 28, 1950, I received a letter requesting copies of our final report.

Along with our three questionnaire forms concerning the Patients', Nursing School, and Medical Libraries and the introductory letter to the hospital administrator, the Hospital Association has added two extra sheets. The first one bears the Catholic Hospital Association letterhead and reveals the purpose of the survey and an explanation of how the survey can be a success with the cooperation between the hospital and library associations. The second added sheet is a general information questionnaire page covering the overall picture of the library service.

Also along with the questionnaires a CLA membership bulletin is being included. Thus the survey is covering more than one purpose.

The committee chairmen have been most responsive and enthusiastic in getting their areas covered. Mr. Francis X. McDermott, librarian at the Cathedral College of the Immaculate Conception Preparatory Seminary in Brooklyn, New York, had offered to assist Miss Sylvia Rauch. Upon Miss Rauch's withdrawal, Mr. McDermott has offered to do the work himself in covering the northeastern area.

I intend to have a report of the study available to all in the fall. This will be published in *Hospital Progress* and the CATHOLIC LIBRARY WORLD.

At this time I am taking the opportunity to thank the Executive Board for their kind consideration in granting the \$30.00 allotted for the survey. In return I am hoping that this study will lead to an increase of membership in the organization.

The book selection study is finished and has been submitted for publication by Sister M. Isabel, S.D.S., who completed her work on the Masters Degree in February. She has found it impossible to return to Washington, D.C., for the conference after so short an interval. Sampling of book selections and suggestions offered at the Wisconsin state meeting in Green Bay on March 18, has been submitted to *Hospital Progress* and the CATHOLIC LIBRARY WORLD.

From the correspondence received during this past year, and also the articles appearing in the "Patient's Pause" column of the CATHOLIC LIBRARY WORLD, there seems to be aroused interest in hospital library service. The Washington, D.C., unit has been especially active. As chairman of the Wisconsin unit this past year, I have discovered new members who have shown sincere interest. A splendid crowd appeared at the fall meeting in Milwaukee.

Even though I shall be in Europe during the three months of the summer, organizing hospital libraries in Rome, I would like to continue my chairmanship of the Hospital Libraries section. Sister M. Isabel has offered to act as secretary during my absence. However, upon my return I shall very willingly resume my duties for I feel it is only fair to the organization that I complete my responsibility of carrying out the project of the survey.

LUCY A. LATINI  
Chairman



## BOOK NOTES

FEINGOLD, S. Norman. *Scholarships, Fellowships and Loans*. Boston, Bellman Publishing Co., 1949. 254p. \$6.

*Study Abroad: International Handbook of Fellowships, Scholarships and Educational Exchange*. Vol II. International Documents Service, Columbia University Press, 1949. 364p. \$1.25

One of the saddest blights which developed among Catholics after the Church was driven into exile following the religious wars of the sixteenth century, was a pitiable inferiority complex. As a result, we have been and are traditionally against things; seldom do we engage in seeking to achieve a positive program. Nowhere is that so sharply illustrated as in the field of scholarship aid. Not only are our colleges woefully lacking in funded scholarships but, it is fair to say, there has been no concerted effort of any consequence to seek scholarship aid from Foundations and other sources of such help. Fortunately, we can record that some of our teachers have been the glorious exceptions to this rule.

It may well be that our neglect in this important area of life can be partially explained by the

absence of any single volume which lists these available scholarships, fellowships, and student loans. If so, Dr. S. Norman Feingold, Executive Director of the Jewish Vocational Service of Greater Boston, has remedied this situation with this most commendable study. Not only does he list 165 pages of such aids, but he has further enriched his work with some very interesting statistics and some very good down-to-earth advice to the would-be applicants. The author points out that scholarships are steadily increasing as the result of such interest on the part of industrial concerns and labor unions. He advises school authorities to institute inquiries in their neighborhoods to ascertain if any such grants have been set aside and have gone unlisted in his book. No alert guidance counselor will be without a copy of this guide to student aid.

College librarians will be interested in the 1949 edition of the U.N.E.S.C.O. publication, *Study Abroad: International Handbook of Fellowships, Scholarships and Educational Exchange*. On an international level this volume does what Dr. Feingold's does nationally. It is a very good guide to available graduate aid for those seeking foreign study.

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## THE CATHOLIC LIBRARY WORLD

GUARDINI, Reverend Romano. *The Death of Socrates*. Tr. by Basil Wrighton. Sheed & Ward, 1948. 117p. \$3.

The theme of death has been treated in every known literary form and from every possible aspect by poets, dramatists, novelists, scholars, historians, and masters of the religious life. Father Guardini gives us here a philosopher's view of death, not in the abstract but in a concrete historical setting. The philosopher is actually dying to life and living through death. The author brings out in a clear, concise, and profound way how the death of Socrates is actually a fulfillment of the depths of his philosophical quest. By death the master of Plato will pass through the last barrier to the heights of the noetic union with the absolutes and the ideas and through them to the Absolute of absolutes, the Good Itself, in itself.

By means of a skillful synthesis of significant passages from the four Platonic Dialogues — Euthyphro, Apology, Crito, and Phaedo — we relive the accusation, trial, and triumph of Socrates. In the first, he stands out in bold contrast with Euthyphro, the symbol of an irrational adherence to customary, anthropomorphic, outmoded, and unscientific religious myth. In the second, we see the polar difference between Socrates and the representatives of a life centered on power, wealth, and success to the detriment of virtue. In the Crito, the social responsibility of Socrates' way of life stands out in opposition to political opportunism. In the Phaedo, the driving, dynamic basis of his life becomes apparent when he explains his intelligent insight into the immortal nature of his soul and the meaning of life. Father Guardini has accomplished his purpose well; he has given a philosophical interpretation of the contents of these Dialogues within the framework of the death of a philosopher and has thereby brought that content closer to the truth itself, howsoever it is dramatized in them.

THEODORE E. JAMES

COAN, Otis, and LILLARD, Richard. *America in Fiction*. Stanford University Press, 1949. 196p. \$2.25

This list may be of use to librarians or to teachers of history. The social viewpoints of the book vary from the deep pink of Howard Fast to the black reaction of Thomas Dixon. However, as the authors mention in the introduction, "We have tended to favor the substantial, realistic books over those that are romantic or sentimental or melodramatic or that merely first broke ground". Most of us would be unwilling to recommend some of the "realistic" books listed here. Stars before the titles indicate the recommended books and interestingly enough six of the seven titles by Howard Fast are starred. The compilers do admit that *Citizen Tom Paine* is a "debatable" interpretation of Paine's character. On page 124, line 2, there is a typographical error, "Hussey" for "Hussy", and *The Beleaguered City* by A. H. Bill (p. 117) is not a novel.

BROTHER BASIL LEO, F.S.C.

HILDEBRAND, Dietrich von. *Fundamental Moral Attitudes*. Tr. by Alice M. Jourdain. Longmans, 1950. 72p. \$1.75

This book is exactly titled. It deals with *attitudes*, not with the casuistry of actions; with *moral attitudes*, that is with the highest of natural values; with *fundamental* moral attitudes, so basic as to be imperatives of human nature itself. Hence, it differs from the same author's previously translated works (*In Defense of Purity, Liturgy and Personality, Marriage, and Transformation in Christ*) in that it is not explicitly based on Revelation. It stems from the great pagan-Judaic-Christian tradition that "positive moral values are the focus of the world; negative moral values are the greatest evil, worse than suffering, sickness, death, or the disintegration of a flourishing civilization" (p. 1).

There is here a metaphysical, psychological, and moral phenomenology of five attitudes: reverence, faithfulness, awareness of responsibility, veracity, goodness. Written in the profoundly moving spirit of a St. Augustine or a Max Scheler, it centers on two great themes which mutually imply each other: response to value, and objectivity. Not the perverted objectivity of C. S. Lewis' *That Hideous Strength*, nor the objectivity of impersonality: but a living by the hierarchy of being, of which man is not the apex.

It would be an injustice to attempt to classify Dr. von Hildebrand's moral philosophy by such labels as "Augustinian" or "Thomist." This book is not written in the language or the categories of Aristotle and Aquinas but it enriches and deepens, without denying, the moral philosophy of these two men. What is here is the moral tradition of the West as it vivifies each of the various schools.

JAMES V. MULLANEY

DOHENY, Right Reverend William J., C.S.C. (comp.) *Selected Writings of St. Teresa of Avila*. Bruce, 1950. 443p. \$5.

Monsignor Doheny, Associate Justice of the Sacred Roman Rota, received a singular honor and privilege by being selected as the first American to assist the Holy Father in the ceremonies of the opening of the Holy Door inaugurating the present Holy Year. Now he has performed another honorable function by opening to us in a single compact volume the heart and mind of the great St. Teresa. An index, a chronology of memorable events in Teresa's life, and a detailed map of her journeys are included. In his selection from the writings of the sixteenth-century Carmelite we catch sight of the humanness, the downright common sense and practicality of Teresa as well as her growth in the sublime gifts of interior union under the cultivation and watering of divine grace. The arrangement of extracts from *The Life, The Way of Perfection, The Interior Castle, The Book of The Foundations and Maxims for Her Nuns*, according to the translation of E. Allison Peers, follow an order of content rather than of time. This may be distasteful to those who delight in accompanying the Saint on her journeys and in

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THEODORE E. JAMES

GARDNER, W. H. *Gerard Manley Hopkins: A Study of Poetic Idiosyncrasy in Relation to Poetic Tradition*. Vol. II. Yale University Press, 1949. 415p. \$6.

The first volume of this study appeared in 1944. These volumes are by no means an introduction to Hopkins: they are a mature evaluation presupposing the reader's thorough familiarity with Hopkins' work. This is the most comprehensive and objective evaluation of Hopkins that has appeared. It is not intended to be popular, for it is marked by detailed scholarship and minute analyses of the Jesuit poet's personality and technique and the poetic content of his work. The final chapter, "Epilogue: Major or Minor," is so sane as to be masterly. Mr. Gardner does not altogether share his subject's religious convictions. This could have been a barrier to understanding, and therefore to evaluation. But the author's profound sense of reverence has transformed it into

an advantage. For Mr. Gardner has achieved a greater impassion than any of Hopkins' Roman Catholic critics. This is literary criticism in the great tradition.

JAMES V. MULLANEY

GUTHRIE, W. K. C. *The Greek Philosophers from Thales to Aristotle*. Philosophical Library, 1950. (Home Study Books) 168p. \$2.75

The contents of this volume formed a short course of lectures intended to give non-classical college students an intelligent appreciation of Greek philosophy by pointing out certain characteristic features of the Greek way of thinking about the world, man, and God. The author, lecturer in Classics at Cambridge, has presented his subject-matter well, and much of its sparkling vitality is captured in the reading.

The introductory chapter on the Greek ways of thinking gives a proper setting to what follows, clarifies the problems in general for the amateur philosopher, and points out certain extra-philosophic approaches to the better understanding of such philosophic notions as justice, virtue, and god. Chapter II presents a well-ordered treatment of the Ionians and Pythagoreans from the dual point of view of matter and form while avoiding the usual stereotyped enumeration of divergent theories. Heraclitus, Parmenides, and the Atomists share the fluctuating battle-field of the problem of motion (Chapter III). The Sophists and Socrates highlight a reaction towards Humanism (Chapter IV). Plato and Aristotle each receive two chapters: Plato's reaction to the relativism of the Sophists is seen in his treatment of the doctrine of ideas and his ethical and theological replies to their point of view of knowledge and the good life; Aristotle's view of the universe and man is a fitting climax to the philosophic quest of the Greeks.

The book manifests a scholarly understanding of the problems of the period though it presents them and their solutions in both an historical and a personal way that cannot fail to appeal to those who have no particular knowledge of what Greek philosophy really means. It is a thoroughly interesting and enjoyable presentation.

THEODORE E. JAMES

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## THE CATHOLIC LIBRARY WORLD

### BOOKS FOR YOUNG PEOPLE

Helen L. Butler, Ph.D., *Editor*  
Marywood College, Scranton, Pa.

BISHOP, Claire Huchet. *Christopher the Giant*, illus. by Berkeley Williams, Jr. Houghton, 1950. 54p. \$1.50

An old story fascinatingly retold. The style is forthright and simple; the language is that of a modern child; and the illustrations are fresh and appealing. Two new aspects presented by the author are the vivid depiction of a Roman progress to the temple for the adoration of the gods, and the dying prayer of "Christopher" which motivates the custom of travellers invoking the aid of St. Christopher. The story is short and real, the giant a true servitor of the most powerful Prince in the world, to serve Whom is to reign. Grades 5-8.

SISTER MARIE INEZ, C.S.J.  
Assistant Professor, Dept.  
of Library Science  
College of St. Catherine  
St. Paul, Minn.

CHANDLER, Caroline A. *Famous Men of Medicine*. Dodd, Mead, 1950. 140p. \$2.50

Biographical sketches of 16 medical pioneers from Hippocrates to Galen, by a convert M.D. Individual chapters, 3-5 pages long, each prefaced by a full-page portrait, outline contributions made by Paré, Vesalius, Harvey, Jenner, Osler, Freud, Cushing, etc. One brief sketch discusses Arabian and early monastic medicine; the final chapter on 20th-century triumph emphasizes chemotherapy and antibiotics. Though the chapter on Freud refers approvingly to his books which of course are not recommended for Catholic reading, the account of his life is acceptable. Will be interesting and informative for 7-9th grades; and useful supplementary reference for health and general science classes.

FRANCES DOWLING  
Librarian, Dunmore High School  
Dunmore, Penna.

CONSIDINE, Robert. *The Maryknoll Story*. Doubleday, 1950. 144p. illus. \$3.

With warm-hearted admiration for these 20th-century apostles, the well-known columnist and correspondent tells a moving story of Maryknoll missionaries and their activities in the Far East, Africa, and Central and South America. Written in brisk reportorial coverage but with high drama and human-interest appeal, this is not a history of the Catholic Foreign Mission Society but rather a mosaic picture of their far-flung outposts, each manned by selfless priests, Brothers, or Sisters, whose heroic intrepidity and cheerful acceptance of hardship is a splendid chapter in the history of the Church.

Many missionaries are introduced by name and place of origin, and breezy anecdotes tell what

they have done or are attempting to do, often in the face of overwhelming odds. One gathers that a sense of humor is a necessary part of every Maryknoller's equipment.

Half the appeal of the book lies in the excellent photographs, often full-page, showing the same fine pictorial quality that characterizes the magazine, *Field Afar*. Young people's attention will be caught by these pictures and held by the text. Personal friends of any Maryknoller in foreign lands will eagerly scan text and photographs for an identifiable name or face.

SISTER M. AGNES, S.C.C.  
Librarian, St. Ann's Academy  
Wilkes-Barre, Penna.

CONIBEAR, Frank, and BLUNDELL, J. L. *The Wise One*. Illus. by Michael Bevans. William Sloane Associates, 1950. 265p. \$2.75

An unusually fine and readable volume of natural history, describing in narrative form the life and habits of the Canadian beaver. With individuality but no hint of anthropomorphism, the author, a trapper of some thirty years' experience, describes the carefully planned dams, lodges, and refuges, the family customs, food, and enemies of the beaver. Natural surroundings and cycles of abundance and scarcity are interestingly explained. Illustrations and diagrams are excellent. An important book.

SISTER MARIA LAWRENCE, I.H.M.  
Assistant Professor of Biological  
Science  
Marywood College, Scranton, Pa.

FELSEN, Henry Gregor. *Hot Rod*. Dutton, 1950. 189p. \$2.

The author of *Struggle Is Our Brother*, the Bertie Poddle books, and others has used a timely theme in his latest work, one that has needed writing—the chemical compound that results when teen-agers and fast cars come together. Using the familiar figure of a mechanically minded boy able to turn out a super-speed car from odd parts of old autos, Felsen shows young readers what inevitably happens when hands and feet outdrive the head. High spot of the book is a description of a teen-age Rodeo, based on the real institution devised by the Des Moines Safety Council.

The story is dramatically convincing. Bud Crayne and his gang could be any group of young people who hang around drug stores and service stations, each with his own set of values and private dreams. The thesis is skillfully developed, without obviousness or preachiness; the adolescent's craving for speed is subtly explained to him. Moving rapidly and plausibly to its climax, the story closes without once dropping into an "I-told-you-so" attitude. Though primarily intended for junior and senior high-school boys, it will be read by girls with almost as much profit.

H. L. B.

## BOOKS FOR YOUNG PEOPLE

HAINES, Ray E. (ed) *The Home Crafts Handbook*. graphs, illus. Van Nostrand, 1948. 1008p. \$6.95

In seven sections, each with its own author, this book deals with leathercraft, woodworking, metal arts, handmade jewelry, graphic arts, plastic arts, and basketry and related arts. Projects increase progressively in difficulty and in special tools needed. Drawings and "hands-at-work" photographs demonstrate tools and major steps. Instructions are concise and clear, for materials, tools, operations, and finished products. A valuable manual for craft classes and for individual leisure-time activities.

SISTER M. DIONYSIA, I.H.M.  
Assistant Professor of Art  
Marywood College, Scranton, Pa.

HESTON, Reverend Edward Louis. *The Holy See at Work*. Preface by His Eminence Samuel Cardinal Stritch. Bruce, 1950. 188p. charts, illus. \$2.50

A simple, clean-cut, timely account of the organization and administration of the Church, beginning with the Pope, the Roman Curia in general, and the College of Cardinals, and covering the individual Congregations, Tribunals, and Offices. Concluding chapters describe the Code of Canon Law and the process of electing a new pope. For all of these is included a brief reference to origins of name and functions, a description of

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The author is Procurator General of the Congregation of Holy Cross, Superior of the Holy Cross International College in Rome, and Commissary of the Sacred Congregation of the Sacraments. While some of his material is easily available elsewhere (cf. the process of canonization and the election of a pope), the bulk of the information dispensed has not heretofore been so clearly nor so conveniently outlined for the layman. A first purchase for the Catholic high-school library.

W. J. PAKUTKA,  
Professor of Philosophy  
Marywood College, Scranton, Pa.

REILLY, Sister Mary Paul. *What Must I Do?* Bruce, 1950. 96p. \$1.60

A librarian, unable to find suitable material for girls who like the young man in the Gospel ask, "Master, what must I do?" has written a book which will earn her the thanks of vocational advisers. Hypothesizing a typical "Sister Mary Michael" as the central figure, she describes the development of "your" vocation through postulancy, novitiate, and profession. Incorporated into the

narrative is the account of the daily work of the convent, routines, rituals, and symbols. Idealistic but unsentimental, and balancing the sacrifices of religious life with the rewards, the book should remove much of the apprehension felt by would-be applicants and induce a sympathetic admiration in non-applicants.

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